Surah Mulk [67 - Kingdom] - Miracle Dream Tafseer.

Abdul Nasir Jangda

<<Return to LinguisticMiracle Quran Index

Surah Mulk part 1 – MP3 Audio Download – Abdul Nasir Jangda.

Introduction:

The 29th juzz begins with the themes of the Greatness of Allah, Da'wah (inviting others) to Allah, wonders of creation. Recognising Allah's wonders and accepting Him.

- The Afterlife.
- The unseen.

Let the people soak in all that is happening around them. This is what Allah uses as discussion for people to accept belief in Him and an afterlife. Just stop and reflect on all that which is around you.

This is the main theme from Juzz/para 29 onwards till the end of the Quran.

The 29th Juzz is majority Makkan revealed, and focusing on Dawah, responsibility of one's actions, judgement day etc.

Surah Mulk is strong in tone and was revealed during the early stages of Islam. It focuses on Indhar (a wake up call of Warning). You don't have forever, you need to realise the true purpose in life and fulfill that purpose.

After the introductory parts of the surah, there are about 6-7 aayaat which are very stern against those who did not benefit from the warning, and only 1 ayah giving good news for those who obeyed it.

This surah is a good introduction in theme to the surahs which will come after it.

We will see through this surah the beautiful wonders of Allah's creation; it's consistency and balance of the to reflect on Allah's power and will.

We will see the Theme of Consistency through the words (in Classical Arabic) used in this surah.

We will also see how all the surahs' are ordered together, and how they naturally segment and blend together.

<u>The connection of this surah [Mulk] to the previous surah (Tahreem)</u>:

Allah mentions in surah Mulk that He will test us, who has the most excellent deeds and actions.

In surah Tahreem, Allah shows us 2 types of people;

1 - People who pass the tests - the wife of Pharoah, how she was severely tested and she was constant in sincerety to Allah. And also Maryam, the mother of Jesus.
2 - People who do not pass the tests - the wife of Prophet Noah, and the wife of Prophet Lut/Lot. She also failed the test and was a disbeliever.

<u>Ayah 1</u>:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tabaraka al-ladhee biyadihi al-mulku wa huwa AAala kulli shay-in qadeer

Tabaaraka - baraka - 2 implications:
- az-Ziyaada - to increase.
- al Bacaa - to be long/ever lasting.

To be enduring and increasing.
The core of this words meaning.

<u>Useage In Classical Arabic:</u>

1 - Birka: When there was an average sized pond of water which has been sitting there for a long time (maybe for a few years.) i.e. It has been long lasting.

2 - Burook al 'ibl - An agitated Camel who refuses to move after sitting down. Because he is sitting for a long time (due to anger/stubbornness).

They might also call this; Baraka al ba'eer.

So **Baraka** does not just mean blessings; it also means **Blessings which are long lasting, and continuously increasing.**

The source of these blessings is Allah, and this is why Tabaaraka is used to describe Allah [in Mubalaghah/hyperbola form - signifying that **Allah is the Most Blessed, and Enduring].**

So Allah is the Most Blessed. And this is continuously used in the Qur'an.

Aladhee - the One who... (referring to Allah.)

Why is the Name of Allah not mentioned directly?

In this surah, you have to reflect. (in ayah no. 10 - Allah tells us that those who go to hell, they will say - if only we had listened and used our intellect - we would not be of the people of the fire.)

Bi - In. [Ba (Dharfiyyah)]
[the letter 'Ba' as a word has 12 different meanings in the Arabic language]

yadiHi = His hand.

Mulk - Kingdom/kingship.
This automatically implies Milk - (Ownership).

The order of the words is important.

Ikhtisaas (Exclusivity) is used in this ayah:
Allah has been mentioned as the One who Exclusively owns the kingdom;

<u>Compare the below</u>:

Al Mulku biYadihee - the Kingdom is in his Hand. (this is how one would normally speak).

But Allah has said; bi Yadihee al Mulk - In his Hand is the Kingdom.

By mentioning Allah's Hand holding the kingdom, it is implying that it is in His hand ALONE where the kingdom lies.

Most Blessed is the One in whose Hand (Alone) is the Kingdom (and Ownership).

Who could that be? Allah. His Name does not even have to be said, and it let's you

ponder over the aayaat of Allah.

This is an abnormal sentence structure, and this is why it makes the people think for a while when hearing it. Making them reflect on who really is the Most Blessed.

wa Huwwa - and He

'alaa kulli shay'in qadeer - over every thing Qadeer.

Qadeer - Qudrah - to have power and control and ability over something.

Qadir - one who is capable and powerful and authoritive.
QadEEr - PERMANENTLY powerful and capable.

Normal Arabic Sentence Structure:
wa huwwa qadeerun 'alaa kulli shay'. (and He is powerful over everything).

Qur'an ayah (An Abnormal sentence structure to signify Exclusivity to Allah): wa huwwa 'alaa kulli shay'in qadeerun.
- And (only) He is over everything Powerful.

Allah never just said that He has ownership and kingdom.
But just because someone has kingdom, it does not mean they have power over everything they have kingdom over.

So Exclusively - Allah has complete authority and full control.

So this 1st ayah attributes to Allah that He is Exclusively powerful and He has full control over all that He has of ownership.

Ayah 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

Al-ladhee khalaqa almawta wal hayata liyabluwakum ayyukum ahsanu AAamalan wahuwa al AAazeezu al-ghafoor

Aladhee - He is the One who..

khalaqa - created

al Mawt - the Death.

Mawt - does not exactly mean Death. It is an implication of it. However, Mawt is broader than that.

Mawt is the Antonym of Hayaat (Life). So Mawt is 'Lifelessness'.

Mawt is a condition before having Life. So even before we were born - we were in a state of Mawt.

He who created Lifelessness (Mawt) and Life (Hayaat).

Allah uses the word Death in many forms:

1 - surah An'am - awa man kaana maytan fa ahyaynahu - could it be the one who was lifeless (maytan) and We gave him life.

2 - baqarah - kuntum amwatan fa ahyakum, thumma yumeeukum, thumma yuhyeekum. - you were lifeless (amwatan).

3 - yuhyi al arda ba'da mawtiha - He gives life to the earth after her lifelessness.

So Allah is saying, He is the One who created Mawt (Lifelessness), and Hayaat (Life).

Why?

Li yaBluwa kum

The Ya = for the purpose of.

yaBluw - Balaa - to test/trial.

In other parts of the Qur'an, Allah uses a more heavier form. Instead of Balaa, He uses; Ibtilaa - to Severely Test.

Surah al Insan; naBtalee - we heavily Test (the human), wa ja'alnaa hu samee'un baseera (and We made him hearing and seeing).

So the overall test is a big test, will you stay sincere to Him? Even after all these blessings?

wa Huwwa al Azeez ul Ghafoor.

Ghafoor - ghafr - to Cover (sins). GhafOOr - does it ALOT.

So He covers your sins when you repent to Him, and will continuously do that if you repent to Him continuously.

This shows that He is not testing you as severely because He is continuously forgiving you as you turn to Him in repentance.

A form of forgiving someone is a sign of lightly testing them.

So this context has more lighter testing because of Allah's Mercy being mentioned near it.

Ayy - viz-a-viz. (i.e. who)

Kum - You (Plural).

Ahsan - Excellence.

'Amala - actions.

Allah is He who created you to see
who of you will be more excellent in his deeds/actions.

And He is Azeez and Ghafoor.

Azeez - Firm and Powerful.

You would think that life is mentioned before Death/mawt.

But Allah is speaking to people who are alive, and we will experience death. So we will have life again our Death.

So we will experience Death, and then we will be given Life again.

So the point is - you better do good deeds, then you will die, and then you will be given life once again to be judged on Judgment Day by the deeds you performed. This is creating Urgency, motivating you to do the best of good deeds.

Allah's Messenger said;
akthiroo min dhikri haadimi la dhaat.
- very frequently remember that thing which destroys the sweetness/taste/pleasure in things (Death).

We should remember death and do good before our time is over. And we do not know how close we are to death.

Kum - you (plural).

Allah mentioned us in the plural because life and death applies to all of us. We will all die. Later in the surah He will talk to us as individuals.

Ayyukum ahsanu 'amala - Who of you is best in actions/deeds.
So Allah is making this like a competition for us.
Who can get the best of good deeds?

The human naturally competes with others. Allah is channeling our natural desires in competition from competing in worldly matters to competing in doing the best good deeds for Allah's sake for that Day.

Saari'oo ilaa maghfiratin min Rabbikum wa Jannaat.. (Race to Forgiveness from your Master and Gardens...)

Ahsan - Best of good deeds.

Allah did not say Akthar - Lots of good deeds.

So **Ahsan implies the best of good deeds; best in quality, best type of good etc.**

al Azeez - strength and firmness of Allah.

Al Ghafoor - refers to the forgiveness of Allah.

Some people fail the test (i.e. The Wives of Prophet Noah and Prophet Lut), some people pass the test (i.e. The wife of Pharoah, and Maryam.)

The ones who do evil, Allah is Azeez (Powerful and Firm) with them. The ones who do good, Allah is Ghafoor with them, He forgives/covers their mistakes and enters them into His Paradise.

al Azeez also refers to Allah creating Death (Mawt) - He is firm in that, and unchanging in giving death.

al Ghafoor refers to Allah creating Life (Hayaat) because during our life - we continuously have the opportunity to seek Allah's forgiveness.

Ayah 3:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

Al-ladhee khalaqa sabAAa samawaatin tibaaqan, maa taraa fee khalqi ar-rahmani min tafaawutin, farji'i al basara, hal taraa min futoor.

The previous aayaat are reflections on ourselves and our life and death. Now we will reflect on what is around us.

Aladhee - He is who..

Khalaqa - Created

Sab'a - seven

Samaawaat - Heavens/skies.
Plural of Samaa' (Samaa'un - anything which is above us.)

Sometimes Allah limits the word by saying Seven samaawaat.
Sometimes He limits it by describing it with an attribute. (i.e. In ayah 5 of this surah, Allah says - Samaa'a al-Dunya - the sky closest to us).

These 7 heavens/skies have been mentioned in the Qur'an and the ahadith (i.e. Israa' wa-al Mi'raaj [the Night of Ascension]).

These heavens/skies have an attribute;

Ttibaaqan - ttibaaq - ttabaqa:

2 Implications:
1 - For something to be one on top of another. I.e. In layers - one on top of another.

2 - Something being consistent/synchronized. (muttabaqa).
I.e. He created the 7 skies consistently.

Similar word:
Rukaaman; Allah describes the clouds as Rukaaman (scattered while being on top of another.)

But **Ttibaaqa = they are on top of each other in layers (without being scattered.)**

Male or Female Plural?
Feminine Plural: It could have been in the feminine plural; Samaawaatin TtabaqaaT (/ TtabaqaaTIn).

Male Plural: Ttibaaq (/TtibaaqAn) is a [male] plural.

So why is the male plural (TtibaaqA-n) used instead of the feminine plural (TtabaqaaT-In) **?**

1 - Because **TtibaaqA-n (male plural) is a bigger plural. And because we are talking about the seven Big skies**, a big plural has to be used.

2 - The idea behind the word is (I.e. The Suffix ____ING attached to the end of a word i.e. runnING. Or the word 'TO' [do something])

The purpose of Ttibaaqan is to mention that the skies are piled on top of each other, consistently.

Allah is the One who created the 7 skies in layers and consistently.

One on top of each other, in consistency.

This is one of the wonders of Allah's creation.

The Wonders in the heavens/skies:

Now let's reflect on some consistencies in the sky/heaven:

1 - wa al-shamsu tajree li mustaqaril-laha - the sun moves along a very fixed path which has been assigned to it. (sura yasin)

2 - wal qamara qadarnahu manazila hattaa 'aadakal urjoon-il qadeem - the moon we fix stages for it till it returns back to the crescent form (a little thin line.)

3 - The orbitting of the planets, the galaxy, everything runs smoothly in a fixed form.

The scientists say that the amount of objects in space and the speed of their orbit - they could collide and hit the earth and destroy the Earth entirely. Yet nothing destroys our planet. Or atleast it could hit the planet hard enough to take it slightly out of orbit so we couldn't survive. But instead, the human race has stayed on this planet for thousands of years in ease, in such a chaotic universe around us.

All that is summarized in the word Ttibaaqan.

مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ

..Maa taRaa fee khalq-i ar-Rahmani min taFaawut.

You will not see in the creation of ar-Rahman (in what He has created)

min - any

TaFaawut - inconsistency. I.e. Major consistencies. I.e. Lack of synchronization. Any misalignment.

TaFaawut in Classical Arabic has many Negative connotations.

i.e. Faatiq ul 'Amr = you Missed out.
So if there is a sale, and someone said - "Faataqa" = You missed out, your loss etc.

TaFaawut = any type of Inconcistency.
It is hyperbolised/mubalaghah form - exaggerated.

Any type, even in the smallest type of inconsistency in what ar-Rahman (the Most Merciful - Allah) has created.

maa TaRaa - you (singular person) **will not See (in the creation of Allah any inconsistencies [taFawut]).**

This is singular - so you will probably be reflecting in your mind. You should sit down/**ponder/reflect on it yourself.**

It is an individual thing when you look at the stars, the plants, the animals by yourself and see - are there any inconcistencies? You will be more truthful when you reflect by yourself in comparison to a big gathering where many people might dispute with you out of pride.

Allah generalises this ayah, moving from the skies mentioned before, to anything (maa fee khalqi- ar-Rahman) all what Allah has created.
You will not find any inconcistencies in the creation of Allah.

[Philosophical/Scientific Claim: There may be people who will try to find faults in the creations of Allah, i.e. They may say that Allah should have created something in another form.

Your Response: The response to them is that Allah made these creations in ways that allows them to function well in the way that they are.
If this person disputes that, then the challenge is for them to produce the whole being from nothing - and then to prove that this new being does not have any flaws. This is the only way they will be able to prove that Allah's creation is inconsistent.]

Summarised Discussion:

Ayah no.2 spoke about life and death.
ayah no. 3 speaks about the sky.

Allah makes a parallel of the human beings, and the sky and it's different Phases.

In surah Inshiqaq - fa laa uqsimmu bish-shafaq (the red sky at evening), wal-layli wa ma wassaq (the darkness as it spreads), wal qamari idha tathaqq (and the moon when it comes out).

See how it progresses? The gradual phases of the night.

La tarqabunna tabbaqun 'an tabaq (surely you will (continuously) ride from one state to another [in life].) (surah Inshiqaq 84-16-19).

So Allah showed us that we will change stages in life, just as the sky changes in different stages.

This is why we (human kind) are mentioned in relation to the sky many times in the Qur'an. We will go through different phases.

Just as the sky has stages, you have stages. Just as the night occurs, just as you will die. Just as a new day begins, you will be given a new life once again.

Aside from so much we experience, Allah has saved us so much hardships.

Why is Khalqi ar-Rahman is mentioned?

The One who created us is ar-Rahman - the Most Merciful to us.

That closeness makes the ones who refuses Allah to feel ashamed. The One who has given you everything of favours, you are going to refuse His request of some obedience? Aren't you embarrassed at your ungratefulness?

Fa arji'i al Basar -

Arji' - return/take back - to the original position.

I.e. You have a bottle, and you lift it, and then place it back to it's original position = Arji'.

Basara - (Baab: If'aal) - vision and sight which makes you look and think

about that thing deeply. Insight.

So Allah is telling us to go back and return our Insight on Reflection once again.

Hal TaRaa min Futoor - **Do you find any Futoor**?

Futoor - Gaps/rips/tears.

Ayah 4:

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Thumma irji'i al basara karratayni yanqalib ilayka al-basaru khasi-an wa huwa haseer

Thumma - Then (after some time) i.e. A happened, thumma (a little while later) B happened.

(similar word - Fa - Then [straightaway - i.e. A happened, and as a consequence - B happened.)

Thumma-arji'i al Basar KARATAYN - return your vision back again..)

Karratayn - Karra - a military strike/attack.
When they make attacks - and their successive attacks are similar in strength/consistent.

TaKraar - Repeat something over and over again in the same way.

KarratAYN - Repeat TWICE.

This does not literally imply twice, it means dual literally - but over and over again figuratively.

Consistently, with the same force.

So **return back your contemplation consistently, repeatedly, after every while (thumma), with the same focus and strength. Do it often. Reflect on the creation of Allah alot, you will not (Maa = negation) see any inconsistencies in**

the creation of Allah.

yaNqalib - Inqalab - when something is sent forward, but it turns, in a different direction.

yanqalib ilayka al basar - your vision will return back to you changed. Your perspective will change if you look often and reflect, and you are sincere, truthful, and open minded.

Your perspective will change.

Khaasi'an - to repel, i.e. You will have been humbled, you will notice your position on Earth (i,e, as a humbled slave of Allah).

Khasa'a - In classical Arabic - it was used to Shoo a dog away from you. To kick a rock in a dogs direction so it turns away/humbled - knowing that it should not be arrogant etc.

wa huwwa Haseer (and he will be Haseer)

Haseer - worn out, tired, exhausted.

It was used by the Arabs to stare at something so your eyes will get tired.

Humiliated, humbled, and you will notice your place on earth [a humble slave of Allah who is dependant upon Him].

Raja'a - keep returning back to the original place. I.e**. If you keep returning on reflection and pondering on the Most Merciful Allah's creation often.**

yanQalib - your perspective will Change. **You will realise the wonders' of Allah.**

Surah Mulk [67] part B

Linguistic Tafseer of aayaat 5 - 11 (of surah Mulk [67]) by Abdul Nasir Jangda:

Download Mulk part B, lecture - Abdul Nasir Jangda - MP3

Brief Introduction:

This surah has a strong **Theme of Accountability**.

The disbelievers would think of death as a way out from the hardships of this life, and an end to all debts and troubles.

However, Allah sent the Qur'an to confirm that such a mindset was false, and that we would be responsible for every single action of ours.

The disbelievers tried to flee from this message because they did not want to experience the anxiety of being responsible for their evil actions. The surahs' from this Juzz/para onwards would emphasise this Accountability.

The warnings and threats in this surah are a mercy because it wakes them up from their deep sleep of misguidance.

Ayah 5:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

wa la qad zayan-naa as-samaa'a ad-dunyaa bi massaabeeha wa ja'alnaahaa rujoomun li-shayaatteen. wa a'tadnaa lahum adhaaba as-sa'eer.

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

ZayyanNA - WE Beautified

samaa' al-dunya - The sky which is above us which we can see (including our space, universe etc.)

Dunya - something which is;
a - near (aDna)
b - lesser share (dunYa).

Zayyanna - Zeena - Adorn / beautified.

Allah mentions ZayyanNA - WE Adorned (the lowest sky).
The WE is used to imply Royalty and Authority to a Authoritative being. (Majestic We).

The tense of the Qur'an has changed from 3rd person to 1st person [Iltifaat - transision]. (i.e. Ayah 1 is 3rd person - tabaarak aladhee [blessed is HE who... Ayah 5 is 1st person - zayyanNA - WE adorned...)

Why did this transision take place in ayah 5?

Whenever Allah mentions the creation of the sky, He mentions 1st person.
When He mentions the adorning of the sky - He shifts it to 1st person and Majestic form (i.e. We).

Other examples are in surahs';
- Saffaat 37: 6.
- Ha-Meem/Fussilat 41:12.

So being a Master and Creator is in 3rd person, and being the One who adorns this samaa'/what is above us - is in 1st person.

This refutes the orientalists who said the Qur'an is flawed because of continuous tense changing. Rather, every tense transision (iltifaat) is based on an organised specific wisdom.

In this case, it may be that Allah is showing us the subtleties of the beauties of His creation, a closeness to us - so it is in 1st person.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And We have made the sky a roof, as a protective ceiling [over you]. Yet they turn away from it's signs.. [Ambiya 21:32]

This sky protects us from many harms i.e. harmful rays from the sun (through the protection of the Ozone layer), aswell as a defense from many asteroids etc.

Ayah 5 continued...

Masaabeeh (Lanterns) - Misbah - Subh - Red (arabic: Humra).
(Ibn al Faris - the famous arabic Linguist held this view.)

These Lanterns/Masaabeeh could refer to the Stars, and other meteors,

wa ja'alnaHA rujooman lil shayateen (and we made IT/HER missiles for [punishing] the devils).

What is the HA = it/her referring to?

Some scholars say;

- The stars.
- the Sky (because sky/samaa' is an arabic word in the arabic language).

Rujoom - Rajm - throw rocks, or it can also mean to throw something aside/away.

Rujoom = things which are thrown at the shayateen.

Before the Prophet Muhammad (peace be upon him) got the message, the angels' in the sky would be writing and discussing the destiny of the people of the earth. The devils would sit at the top of the sky and listen to what the angels said and then give this information to a soothsayer while mixing it with hundreds of lies.

So when the Prophet Muhammad came, Allah made angels guard the skies and make them throw fireballs at these devils and to repel and to keep safe the message of Prophet Muhammad and his ummah (sal Allah alayhi wasalam).

So Allah beautified the samaa'/ sky and then made it protected aswell. So allah is demonstrating to us that He created the skys to beautify the sky and they are also a means of fighting the shayateen.

In surah al Kahf [18:22] - Rajm can also have the implication of taking guesses (Rajman bil ghayb - taking shots (assumptions) of the unseen).

If we use that definition - then Allah may be implying that He has beautified the samaa'/sky with stars to TEST the devils and those who associate themselves with them and horoscopes. Since people look at the stars and take guesses (Rajman bil ghayb - shots [guesses] of the unseen).

So Rajm in this ayah could imply;

1 - **the Angels throw (Rajm) fireballs** [Najm al-Thaqib (piercing burning stars) - mentioned in surah Tariq] at the devils who try to hear the talk of the angels in the sky.

2 - the **Stars are a test and a means of fake fortune telling** - guesses at the unseen, for the devils and those who get involved in reading the stars for horoscopes.

Qatadah: - Allah has created stars for 3 purposes:
1 - to beautify the sky.
2 - to repel and fire at the devils.
3 - the signs for a traveller to find his way as a map in the sky. [i.e. If he knows where the North star is, he can follow it in relation to where it is located when he is at home.]

Wa a'tadna lahum adhaab al-sa'eer - We have prepared for them (the devils/soothsayers) adhaab al-sa'eer.

Adhaab (punishment) - Adhbun (to be very sweet). It is possible that this word has a double yet opposite meaning at the same time.
[similar rule applied to other words: i.e. Nusub is a word in arabic which means firm yet wobbly/shaking at the same time.]

Others say that Adhaab is an individual word in of itself.

Sa'eer - Si'r - A fire that is blazing or flaming. Solar flare is also called this because it increases.

Si'ar al-Ta'aam - the price of food carries on going higher and higher, just as the flame carries on going upwards.

Sa'eer - A flaming and increasingly blazing fire.

These devils will enter into a powerful fire which is blazing in which they are tormented. It is not a normal fire (naar). It is a Sa'eer (powerful fire).

So if these devil Jinn were to ask how they will be punished in the hellfire if they themselves are made of fire. Then Allah answers them. Whenever He will mention punishing devil Jinns' - He will mention Sa'eer - a powerful fire which increases in its strength of burning.

So these jinn which are made up of fire will not be able to handle the burning of Sa'eer (enraged flames).

Sa'eer also mentioned in:
Surah Saba', Fatir:6,

The first 5 aayaat spoke about Allah.

The next 9 aayaat (ayahs 6 - 14) will talk about the consequences of making a choice.
The first 6 of these 9 (ayahs 6-12) will talk about making the wrong choice.
Then there is one ayah talking about those who make the right choice.

Why are there 6 people about those who make the wrong choice and only 1 for those who do good?

Because this surah focuses on warning and Indhar.

Ayah 6:

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ

wa lil-ladheena kafaroo bi rabbihim adhaabu jahan-nam. wa bi's al masseer.

And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

wa lilladheena kafaroo - and for those who disbelieve..

The 'wa'/and shows that it is a continuation from the previous statement.

..those who disbelieve - this is placed at the beginning of the ayah [taqdeem] = Exclusivity in regards to those who disbelieved (kafaroo).

Kufr - Kafara - to hide something. I.e. In Classical Arabic, the farmer who placed seeds in the soil and hid them from sight was called a Kafir.

Ghafara sounds similar to Kafara - both mean to cover.

- Kafara has a NEGATIVE connotation. So it is used to refer to hiding/covering the truth [with falsehood].

- Ghafara has a POSIITIVE connotation. So it is used to refer to hiding/covering bad deeds.

..bi Rabbihim - (those who are ungrateful) with their Master.

Rabb is used to put guilt into the disbeliever. Your Master who made you, provides for you, gives you all you have, and you disbelieve in him..?

..adhaabu Jahannam - (for them is the) punishment of Jahannam = Torture chamber [from Jahnaam in Farsi/Persian which means Torture chamber].

Bi's - evil/disgusting

al **Maseer - a place where someone ends up after a journey.**

Ayah 7:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

idhaa ulqoo fee haa sami'oo lahaa shaheeqan wa hiyya tafoor

When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

Idha - when (future tense).

ulqoo - placed. Ilqaa is to pick up something and place into something else. (i.e. A child will pick up a bug and put it in a jar.) - This signifies the weakness of the disbeliever and how he will be picked up and put into the worst destination - the torture chamber of hell.

fee haa - in it.

Sami'oo - they will **hear** (Jahannam)

Shaheeqan - to inhale heavily while making a loud sound while inhaling. Like a big beast inhaling when it is growling.

Shaheeq is also mentioned in surah Huud;

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ**شَهِيقٌ**

As for those who were [destined to be] wretched, they will be in the Fire. For them therein is **[violent] exhaling and inhaling.** [Huud 11:106]

This torture chamber is like a beast which breathes heavily/growls

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ
On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" [Qaf 50:30]

Tafoor - Fawran - quick and fast. I.e. When water immediately heats up.
so hell will boil intensely and it is like water rises up fiercely quickly.

Ayah 8:

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

takaadu tamayyazu min al ghaydh. kul-lamaa ulqiya fee haa fawjun sa'aluhum khazanatuhaa alam ya'tikum nadheer.

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

Takaadu - it almosts..

Tamayyaz - when something explodes and its parts separate. 'blows to bits'.

Min al Ghaydh - from the Anger.

Anger:
Ghadab - anger
Ghaydh - Extreme rage and anger.

Fawj - like an army crowd, who are easily noticeable. Moving along quickly. They are prisoners of the hellfire.

When each fawj/recognisable group is approaching the gates of hell

khazanatuha - **gate keeper** (of it - hell)

Sa'ala-Hum - **Ask** Them

a lam ya'tikum Nadheer - did not a Warner come to you all?

They will say No Doubt, Indeed (Balaa) - a Warner came to us and we lied against him. And we said Allah does not send down (Nazal) anything [of guidance].

You are in **Dalaal**in Kabeer - **Clear** Massive **Error**. They are saying this to the Warners' and the believers'.

Ayah 9:

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qaaloo balaa qad jaa'anaa nadheerun fa kadh-dhabnaa wa qulnaa maa naz-zalAllahu min shay'in, In antum il-laa fee dalaalin kabeer.

They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Qaaloo - they said (past tense).

Past tense can be used to signify certainty of a future event. I.e. What is being said about the future is as real/factual as the past itself.

Law kunnaa nasma'u aw na'qilu - if only we were of the hearers or of those who used their intellect

maa kunnaa fee as-haab as-sa'eer - we would not be in the companions of the increasingly burning fire.

Ayah 10:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qaaloo law kunnaa nasma'u aw na'qilu maa kunnaa fee as-haabi al-sa'eer

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

naSma'u - sam' - listen.

na'Qil - 'aql - that which is used to restrain/restrict something. I.e. Your intellect restrains you from doing stupid things.
'iqaal - a rope used to tie/restrain a camel. Mi'qaal - a mountaineous fortress to restrain the enemy.

We see that the disbelievers would cover their ears when the message was conveyed to them. (i.e. In the case of Prophet Noah and Prophet Muhammad.)

Allah praises in surah Zumar those slaves of Allah who listen and follow the guidance; Fa bashir 'ibaad, aladheena yastami'oona al qawlu fa yattabi'oona ahsanah (so give good news to my slaves, who hear the message and follow it in the best way).

Maa kunnaa FEE as-haab as-sa'eer - we would not have been IN/AMONG the companions of the fire.

This is used to signify regret because they are amongst a group of people - all who are complaining - causing their hardship to increase because they cannot find comfort or friendship in these people.

Ayah 10:

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ

Fa'tarafoo bi dhanbihim fa suhqan li as-haabi al-sa'eer

And they will admit their sin, so [it is] alienation for the companions of the Blaze.

Fa'tarafoo - I'raaf - A'raaf - to Recognise.

I'taraaf - past tense, they have recognised their guilt.

bi Dhanbihim (they accepted - their sin) - Dhanb - their shameful sin. The sin is mentioned in ayah 6 - of recognising the favours from Allah but being ungrateful to Him.

Dhanb - Dhanab - Tail - when a cat chases a mouse, it's tail follows it. Similarly, when someone does a sin - their sin follows them everywhere they go (even if they think they have left it behind).

The only way to get rid of the dhanb - tail, is to cut it off. And that is done through tawbah - sincere repentance to Allah.

fa - so/then

Suhqan - to want to get away from something really gross and disgusting.
That which is devoid of any type of good and blessing.

suhqa**N** - (maf'ool mutlaq) - Exclamation mark. = An extra emphasis.

Fa Suhqan li as-haab as-sa'eer - So extreme disgust for the companions of the increasingly intensely burning fire.

This guilt will not help them at all in the Sa'eer (intense fire), they have the chance in this worldly life however.

Surah Sajdah 32:12 -

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

Hadith: *Maa lam yughargharr* - So long as the soul of the person has not left his body, he has the chance to change himself for the better.

Main Mulk part 3 - Abdul Nasir Jangda | MP3 Download.

(Indhar: You need a big alarm clock if you are in a deep sleep of Jahiliyyah [ignorance].)

Ayah 12:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

inna aladheena yakhshawna rabbahum bi-l-ghaybi lahum maghfiratun wa ajrun kabeer

Most certainly, those who feared their Master - bil Ghayb.

Ghayb - unseen.

bil Ghayb - with the Unseen. I.e.

1 - They feared him whilst He is unseen (to them.) so they obeyed him without seeing Him.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
(Surah al Baqarah 2:3 - *aladheena yu'minoona bil ghayb* - those who believe in the unseen..)

2 - They feared their Lord/Master - bil Ghayb (in Absence).

When they were Absent from others, nobody saw them - but they still feared their Master. Publically and Privately.

They knew Allah was watching them, so they feared Him.

These people did reflect, did good, did repent for their forgives.

LaHum - For Them (ikhtisas - **exclusively**) [because this is placed at the beginning of the phrase and not at the end = Exclusivity for that category of people.]

maGhfirah - Ghafara - forgiveness/Covering of sins.

miGhfar - helmet (which Covers the head).

Ghafeer - when you cannot even see the ground.

maGhfirah - covering of sins so Allah will hide his sins and completely cover/hide them.

In Arabic Sarf/Morphology; When you increase the letters in a word, a more fuller meaning is given.

So Ghafara was not mentioned in this ayah, rather maGhfirah is mentioned.

This increases the meaning to; Complete Forgiveness. Complete hiding of sins.

Those who fear their Master - bil Ghayb [in absence of others/in fear of their Master who is unseen] - for them is maGhfirah - complete Covering of sins and;

Ajrun Kabeer - Ajr (reward/compensation) - Kabeer (very Great).

Ajr = a Payment. This is used for payment you get in work for your efforts. You hope that by obeying Allah in good and not breaking His rules - He will reward you.

Why is forgiveness mentioned first and then Great reward after?

Because these people are afraid of Allah's punishment of hellfire. So Allah frees them from the fire of hell by forgiving them and saving them from hell, and then He gives them the reward of Paradise after that.

He removes their bad, and then beautifies them in Paradise (the great reward).

You want to remove your harm first before you can enjoy the good.

2 -
Ajrun Kabeer - Great Reward is used because in ayah 9 of this surah, the

disbelievers were saying to the believers;

Disbelievers said; In antum il-laa fee dalaalin Kabeer - surely **you (all) are except in a Great [Kabeer] misguidance.**

Allah said; So Allah is correcting them and saying that **they will get a Great [Kabeer] reward.** (ayah [67:]12)

Ayah 13:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Wa aSirruu qawlakum awijharuu bih, innahu 'aleemun bi dhat-is-Sudoor.

And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

This ayah changes from the theme of 3rd person, back to the 1st person.

aSirru - Sirr - to Hide something/keep it Secretive.

Allah is challenging the disbelievers - *Hide what you want to say or whether you say it openly - Most definitely - He (Allah - is Completely knowledgeable of what is in the chest (hearts).*

This is reflection again. It doesn't matter whether you think to yourself, or you tell the world - Allah knew it.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ
We created the human being and We know when his self whispers to him (Qaf 50:16)

Allah knows our inner selves and makes us reflect on ourselves. Whatever we think, He knows what we are intending, so you cannot escape from Allah by pretending you intended something else.

Ayah 6 - 11 spoke about the bad people.

Ayah 12 - spoke about the good people.

Ayah 14:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

a-laa ya'lamu man khalaqa wa huwa al-lateefu al-khabeer

Does He who created not know, while He is the Subtle, the Acquainted?

A [letter Hamza in the beginning of a phrase] **= Question.**

a-laa ya'lamu - should He not know?

man khalaq - the One who created?

In the previous ayah (13), Allah talks about Him knowing the hidden and the apparent. So in this ayah, Allah responds to the skeptic who might wonder how this is possible.

1 - So Allah is saying; **Should He not know (the secret and apparent of His creation) when He is the One who created it all in the first place?**

= Man khalaqa - (the One) Who created, should He not know [His creation?] (aLaa ya'lam?)

2 - Another meaning linguistically could be;

Should He not know (aLaa ya'lam) WHO He created? (man khalaq).

Meaning; Shouldn't Allah know who He created (of creation)?

It is a rhetorical question, and it's answer is; Allah fully knows who He created because He designed everything.

So these 2 meanings of 'Man' (Who) in this ayah can refer to either;
1 - al Khaliq (the Creator)
2 - maKhlooq - (the Created).

This is the beauty of the statement in the Arabic grammar of this ayah, since both meanings are from different perspectives, yet the same word is used.

And He is al-Lateef.

Lateef - the Most Subtle.

Lateef - Subtlety, and also means to be very soft and kind.

This implies that Allah pays alot of **attention to details**, and He knows and controls every detail of our lives.

al Khabeer - One who is constantly and completely informed of something.
One who knows and fully understands the information He has.

So He sees the full minute details of our lives and is fully informed of them.

These 2 aayaat fit into the theme of this surah because:

- it refers to both groups mentioned earlier in the surah. The disbelievers and the believers. It makes them both fear of what they make apparent and what they keep hidden in themselves, while giving warning to the disbelievers, and hope for good reward for the believers from their Master.

Ayah 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

huwa aladhee ja'ala lakum al ardd dhaloolan famshoo fee manaakibihaa wa kuloo min rizqihi. wa ilayhi-n-nushoor

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

He most certainly - made - exclusively for you - the Earth Dhaloolan.

Dhalool [hyperbole form] **= extremely submissive / low / soft / easy-going.**

This mean's the Earth is very manageable and **easy going for you.**

The word; LaKum = For You. This is placed earlier in the sentence structure to imply Exclusivity (ikthtisas) of the world being submissive for You - the humankind.

The earth has been made Dhulool for us in 4 ways;

1- The Earth has been made **Easy and smooth to Tread / travel in.** The earth is not like the mountains which are rough.

2- **Soft**. It is **easy to dig in** it, build in it and even with it (i.e. make bricks with it etc.) It could have been like metal surfaced so it was hard to dig, and extremely hot when heated by the sun, or extremely cold in the winter when the sun is not too apparent.

3- **Fertile**. The earth has been made fertile so we can grow plants in it and eat from it to sustain life.

4- **Manageable and Stable.** The earth is firm and does not crumble away when we stand on it. It is not like water either. We don't float out of it due to gravity keeping us firmly placed on it's surface. This has been explained indepth previously in tafseer ayah 3 of this surah.

..faMshoo fee maNaaqibiha - so walk in it's maNaaqib.

maNaaqib - maNqab - shoulder.

So walk in its Shoulders'.

maNqab - Naqaba - to go to the side of something.

وَإِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ عَنِ الصِّرَاطِ **لَنَاكِبُونَ**
*wa in aladheena laa yu/minoona bil aakhirati 'an as-siraati la **naqiboon** -*
and those who do not believe in the next life, from the straight path, they go to the **side**. (Mu'minun 23:74).

This is why shoulders are called **maNqab - the side of the body = the Shoulders.**

This ayah could mean; So walk on around the sides of the Earth.

The Earth is strong enough to hold you, so walk around it and on its sides' to explore the greatness of Allah's miraculous creation.

2 - Another meaning of this ayah could be;
Ibn Abbas and Qatada:

maNaqib = the Mountains.
The shoulders protrude from the body, and so do the mountains protrude from the

Earth.

Shoulders are a size of strength. And the mountains protrude out of the earth like shoulders to show their (and the Earth's) great strength.

So it could mean; **Allah has even given you (O humans) the ability to climb and travel on these lofty mountains.**

3 -
This is also a verbal idiom / expression from Classical Arabic.

Manaqib - It could refer to **a massive and strong camel which is extremely humble, which - if you stood on it's shoulders - it would let you do that out of extreme humbleness.**

Allah may be implying; **The Earth is like this massive camel which is so humble - that it will let you stand on it's massive shoulders and not do anything to you.**

It is true - we do whatever we want with the Earth. We extract from it whatever we want, we build on it, and we dispose things in it - yet it is still extremely strong and we do not fall off it (like the big, humble camel.)

..wa kuloo min rizqihee - **and eat from its sustenance.**

We can eat from it and gain sustenance from it to appreciate all of Allah's blessings' which come from the Earth.

Why is Kuloo - Eat used? Because that is our primary need on Earth. To eat to stay alive.

It is making us think about all the sustenance we gain from the Earth.

Allah is saying; **walk around the Earth and gain sustenance from it.**

This is a mention of the Earth being a means of benefit, aswell as a mean's to earn a livelihood through it.

Allah is telling us that Allah has made permissible what is on the Earth, so long as it is lawful in Allah's sight.

Hadith 1: InAllaha yuhibbul Mu'min al Muhtarif - Allah loves a believer who works with his hands (ie. He has a skill and he uses those skills to get his sustenance/rizq.)

Hadith 2: Narrated Mu'awiya; Umar passed by a people and he said - Who are you?

They said we are al Mutawaqiloon (those who put their trust in Allah). Umar replied no, you are Muta'akiloon (those who feed off other peoples wealth.)

Umar was then asked what Mutawaqiloon are, and he replied;
The one who puts the seed into the Earth and then puts his trust in Allah.

So this ayah is telling people to work around the world to earn their living.

wa ilayhi an-nushoor - **And - only to Him - is the Nushoor.**

Nashr - expand something, spread / unfold.

So Ressurection on Judgment Day is called Nushoor;

1 - Hashr - to gather people.

2a - **Nashr/Nushoor - spread people into different categories of good/bad etc.**
b - It can also imply the unfolding of the body on that Day to view all it's actions and deeds.

Nushoodh/ba'ath (also means similar to Nushoor).

Nushoor is the most appropriate word used in this surahs' context because Allah has spread the Earth, and similarly we will be spread out on it on Judgment Day.

Similarly; your body will return to the Earth, then unfold from this Earth (on Judgment Day) and everything you did on it will be unfolded and revealed so it has a final conclusion before you go to your final destination of either hell or Paradise.

[This ayah is establishing what has been said about the consequences of the choices you make (of disbelief or belief).]

Mulk part 4 - Abdul Nasir Jangda - | MP3 Download.

Ayah 16:

أَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

a-amintum man fee as-samaa'i an yakhsifa bikum al ardda fa idhaa hi-ya tafoor

Have you found a sense of security (do you feel completely secure) that the One in

the heavens [Allah], that He would yaKhsif

yaKhsif - Khasafa - to compress / envelop / suck something in something else.
This is a harsh word, even by its pronunciation. It can imply and refer to the Eclipse (i.e. Khasaf al Qamar [Lunar eclipse]).
This is a gradual/slow change.

khasaf combined with the word 'Ardd (earth) = the Earth sucking someone in. I.e. Quicksand is a good example of this.
But this Khasaf in this ayah is referring to a punishment.

Qaroon had this punishment;

فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ
fa KhasafNa bihee wa bi dharihee al 'Ard
(then We sucked him [Qaroon] and his wealth into the Earth) - surah Qasas 28:81.

So this ayah of this surah is implying; Do you feel safe, that the One who is in the heavens will not make you suck into the Earth?

*yakhsifukum **BI**-kum-ul 'Ardd.*

The letter Ba is signifying; Musahabah - **the Earth will Fully latch onto you and pull you down.**

Fa idha hiyya tamoor - **then it will quickly move.**

There is very powerful imagery here;

If there is a jar full of dirt, and you put a coin in it. And you push it in hard. To make it fully go in, you will shake the jar hard so the coin goes in deeply and is covered up with the dirt.

This is something imaginable and it is clear that is is an extremely violent punishment. **The earth will swallow them violently so they cannot be seen anymore.**

In the previous ayah (ayah 15) - we saw that the Earth is humble because it holds you and allows you to walk and live on it.
But if you disobey Allah - then that same humble Earth will behave violently against you and destroy you.

So we should obey Allah.

Ayah 17:

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Am amintum man fis-samaa'i an yursila alaykum haassiba. Fa sa ta'lamoona kayfa nadheer

(or have you gained some security that the One in the heavens will not rain down upon you Haasiban..)

Haasiban - aHsab - a piece of land which is filled of stones.

muHasab - the location where the people in Hajj pick up stones to stone the Jamaraat.

This word (إِنَّا أَرْسَلْنَا عَلَيْهِمْ **حَاصِبًا** - innaa arsalnaa 'alayhim **Haasiban** - surely we sent down upon them ***Haasiban*** **[a storm of stones]**) is also used for the punishment sent down upon the people who rejected Prophet Lut [Lot].

So it could be like stones falling from the sky, or a strong tornado picks up the stones from the ground and pelts them at you.

This is a very destructive torment of stones. Do you really feel secure?

***Fa sa Ta'lamoona kayfa Nadheerl* - Then you will soon come to know how My warning was.**

Nadheer<u>i</u> (kasra/zeyr) at the end. This implies that a <u>letter</u> **Ya** should have been there. It implies **'My'**.
*Then you will soon come to know how **<u>MY</u>** warning was.*

Nadheer - iNdhar - Warning:

1 - Masdar (generative form) - **My Warning.**
2 - It can also imply - **the one who gave the warning**.

<u>2 meanings;</u>

1 - **[warning] Very very soon you will know what my warning was.**

2 - **[warner] Then you will really soon know how truthful my warner was.**

These people who took the message as a joke - they will truly realise that Allah's punishment is real. Then they will cry to Allah to give us one more chance. But then it will be too late.

Fa sa ta'lamoona kayfa nadheer (then you will come to know how My warning was):

Allah is repeating the warning again in this part of the surah, since this ayah is after a few earlier aayaat of reflections' of this universe.
But to wake up the people again - another wake up call is required.

So Allah continuously gives us forgetful humans another warning after we get a new perspective of the world around us. Since reflection is nothing if it does not bring people out of evil actions.

In surah al An'am 6:65, Allah tells us;

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.

We see that Allah switched us from warning us, to make us reflect on what we see around us, and then to **make us remember that what we see of benefit around us, can also be a source of punishment against us if we do bad.**

We see that Allah spoke about the Earth being a source of punishment, after He made us reflect on it. The same can be said about the reflection at the sky and then warning of it being a source of punishment. **So <u>we can never feel safe if we are disobeying Allah</u> because <u>we are between these two boundaries; the Land and Sky.</u>** And the only safety is through getting closer to Allah by doing good. So this is a strong wake up call.

<u>The Relation of the Earth and the Heavens in Regard to our Rizq [Provisions]</u>:

هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُوا فِي مَنَاكِبِهَا **وَكُلُوا مِن رِّزْقِهِ** ۖ وَإِلَيْهِ النُّشُورُ *-Kuloo min rizqihee* - eat from His Provisions. (surah mulk 67:15)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ - *wa fis-samaa'i rizqukum* - and in the earth is your provisions and that which you are promised.(surah Dhariyat 51:22)

The earth is mentioned first because we do our actions on Earth, and then they go to the sky and are raised if they are good.

Ayah 18:

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

wa la qad kadh-dhaba aladheena min qablihim fa kayfa kaana nakeer

And indeed those before them belied (the Messengers of Allah), then how terrible was My Unexpected punishment!

wa La qad

wa = and

La (*Lam al-tawkeed* - **Emphasis**).

Can come when;
1- a Conditional statement has come in the past.
2- a Rhetorical question has been posed in a past statement. (are you safe..? (in ayah 16-17 of this surah.))

Qad - already have. It is used also for Emphasis.

Kadh-dhaba - someone Denies something or accuse someone of Lying.

min QabliHim - from Before Them.

fa kayfa kaana nakeer - and how was my Nakeer.

Nakeer - something to be Undefined.

In the context of a punishment, it means **a punishment which will come out of Nowhere and unannounced.**

Why is **Adhaab** (punishment) not mentioned?

Because when you walk outside, you don't expect the ground to suck you in or

stones to fall on you from the sky.

So **Nakeer is an unknown/unexpected punishment, something you did not expect. So nakeer is most suitable in this context.**

Transition from 2nd person to 3rd Person:

In aayaat before this (ayah 18), Allah is talking to them in the 2nd person [You].

Then Allah changes transition (iltifat) - to 3rd person. There were people who did bad, and how Unexpected (nakeer) was my punishment.

This transition shows Allah's anger that; He is so angry that He will not even talk to them directly.
It also implies that look - there were people who did do bad, and they were punished. You could face an Unexpected punishment (Nakeer) if you follow their example.

Ayah 19:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلاَّ الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

a-walam yaraww ila-ttayri fawqahum ssaafaatin wa yaqbiddn. maa yumsikuhunna il-laa ar-Rahmaan. Innahu bi kulli shay'in basseer.

Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

Allah then changes the topic. Because He cares so much about the guidance of His slaves, He does not give up on them. Instead, He uses a different creature of His to make them reflect from a different perspective.

Have they not seen the birds above (fawqa) them, Saaffaat, and yaQbidn..

Saaffaat - Saff - to be in a straight line;
1 - the bird when it **spreads out its wings straight** = Saffaat.
2 - birds **flying in a lined up pattern together** = Saffaat.

yaQbidn - Qabd - to pull in. I.e. When you clench your fist.
= When the birds pull their wings back in.

Allah is making us fascinated at the birds which are above us, birds we also see on the ground.

..maa yamsikuhunna illaa ar-Rahmaan - None keeps them in the air (from falling down) except for the Abundantly Merciful.

..innahu bi kulli shay'in Baseer - surely - only He - is with everything Baseer.

Baseer - One who Sees and Grasps everything with Insight fully.

GEM: This ayah is beautiful Imagery;

They are spreading their wings **(Saffaat). This is in Noun [Ism] = Consistently. Timeless and limitless words.**

yaQbidn - a Verbal form - something which is less Consistent. Limited actions.

When the birds fly - they spread their wings to fly most of the time (it is Consistent - so described in Noun form).

It is only when birds need to go lower or temporary ease their wings, they retract and close their wings for a few moments. This is done less often because birds flying spread their wings most of the time. So a verb/temporary is used to describe this.

This shows the extreme detail and beauty of the Qur'an's language, with a lesser temporary state being described in verb form and a more Consistent state being described in Noun form.

Compare this ayah to another ayah in surah Nahl 16:79, Allah says,

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Do they not look to the bird, *Musaakhiraatin* (made submissive/put under control) and it is in *Jaww-iss-samaa'* - it is in the middle of the sky/closest to us, none keeps it up in the sky except Allah.

Mussakharaat - submissive.

Why the different words to this ayah?

In surah al Nahl - the main theme is to uphold the **Oneness of Allah**. So *mussakharaat* [**birds** being **submissive** to Allah] is mentioned there.

In this surah Mulk, it is about **showing the magnificence of Allah's creation. So the beauty of the birds opening and closing their wings is emphasised** in this surah.

Surah al-Nahl - None upholds the birds except for Allah (surah Nahl).
that surah has a strong emphasis on worshipping the true God who has the power over all things.

Surah Mulk: None upholds the birds except for ar-Rahman (the Ultimately Merciful). (surah Mulk).

In this surah, ar-Rahman is mentioned to show the Mercy of the One who has made so much beautiful and amazing merciful signs for us to reflect on. So **this surah has a strong emphasis on Allah's attribute of Rahmah (His Mercy). Through His Mercy and reflection of His creation, we should feel obligated to repent to Him and become closer to Him.**

He keeps everything going with stability in this universe.

The ground, the sky, - He keeps everything in its place.

Surah Hajj 22:65;

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ **وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الأَرْضِ** إِلاَّ بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

wa yumsiku as-samaa' an taka'a al 'ard - He is the One holds the sky from crashing onto the Earth.

Allah mentions in This surah how He could make the Earth swallow us in it, and we know that He can make the sky fall on us.
He can make the Earth slightly out of orbit, and destroy all lifeforms on this Earth.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

Do you not see that Allah has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!

[Ibrahim 14:9]

So we should obey Him, repent to Him, to benefit from the goodness on this

Earth and more importantly - the next life. Otherwise - this humble Earth can rebel against us, being a source of punishment and loss for us, through punishments which we know are realistic and can imagine. And by then, it will be too late to repent - if we were to die through that punishment and enter hell.

<<Return to LinguisticMiracle Quran Index